لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

# THE REVIEW OF RELIGIONS

*Tabligh 1352—February 1973*

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EDITOR

**M. G. AHMAD**

# *The Ahmadiyya Movement in Islam*

**The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he, the Promised Messiah, had come instead.**

**The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.**

**The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Nooruddin, as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad Promised Messiah's grandson, Khalifa-tul Masih III.**

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**For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to**

**(For inland correspondents)**
**Nazir Islah-o-Irshad,**
**Sadr Anjuman-i-Ahmadiyya,**
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# THE REVIEW OF RELIGIONS

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**This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.**

**It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, received by the Editor nor does it accept responsibility for views expressed by contributors.**

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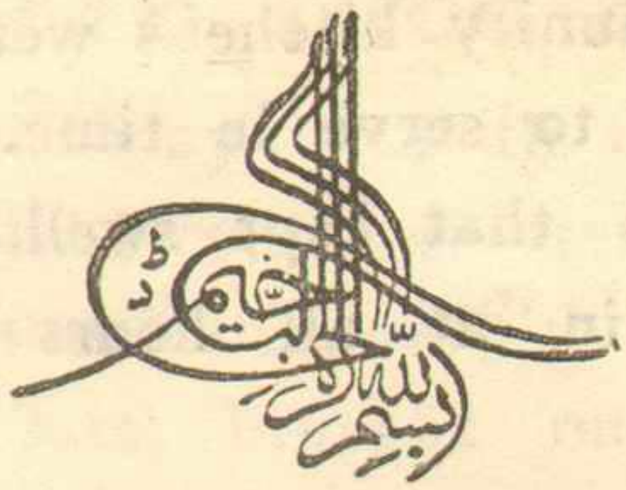


# The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXVIII TABLIGH, 1352—FEBRUARY, 1973 No. 2


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# The Movement Marches on

The Ahmadiyya Annual Congress held at Rabwah on 26th to 28th December 1972 with 75000 members attending the opening session marked the momentum that the Movement has gathered during the last eighty years, the first meeting convened in 1892 being attended by 75 members only. A thousand-fold increase provides a safe barometer to measure the progress and popularity of the Divine dispensation. The total number of participants both men and women hailing from Pakistan, Afghanistan, Middle East, African countries, Burma, Ceylon, Malayasia, Pacific Islands, Britian and continental Europe, U.S.A., Canada and West Indies exceeded 125000 on the third day of the convention.

## Peaceful atmosphere

Arrangements to house and serve food to the visitors were

made on an extensive scale in public buildings, private homes and under tents. Community kitchens were busy preparing food which volunteers rushed to serve in time. The roads and lanes were choked with traffic that kept swelling as batches of fresh arrivals kept pouring in at all hours from all directions by rail, car and bus.

There was bustle without confusion and congestion without any incident to mar the jubilant mood of friends and brothers meeting again on the sacred soil of their sanctuary where they felt the peace that the world of today misses so sadly and searches in vain through debates and demonstration and riots and strikes.

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## Number exceeds 10 million

In welcoming the visiting members the Amir-al-Mominin Hazrat Khalifa-tui-Masih III greeted them with the revelation that the number of the Ahmadiyya world membership had exceeded the ten million mark. Another heartening news that sent a thrill of joy was the announcement made by him that Nigerian Government had granted the Movement the license to start a broadcasting station. The news that now the voice of the movement will be heard all over the world was greeted with thunderous cries of Allah-o-Akbar (glory be to God).

## Progress reviewed

Reviewing the progress made by the Movement in the field of propagation the Imam disclosed that sixty thousand copies of the English translation of the Holy Quran had been distributed free and in this behalf he said he had fixed a target of one million copies for free distribution during the next 5 years. The world, he said, stands in need of the teaching of the Holy Quran and the example of the Holy Prophet Muhammad (blessings of Allah and peace be on him) two greatest gifts of God to mankind and called upon the members to keep imbibing the influence of both and work with increasing zeal for the victor/

of Islam and for winning over mankind to the camp of the Holy Prophet (peace of Allah and this blessings be with him) as that was the sole guarantee of their salvation.

Turning to the deteriorating situation in Pakistan the Hazrat Khalifa-tul-Masih observed with deep regret that Pakistan was the most wronged nation and appealed to political leadership to cry halt to the campaign launched to murder democracy in the name of democracy.

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## Importance of Annual Gathering

At the opening session the Imam reminded the audience of the importance the Promised Messiah of blessed memory had attached to the annual gathering which was no common-place but an institution founded by God Himself and had held forth the assurance that He was preparing whole nations that would in the near future join up. It was, he said, in response to his prayer that from 75 participants in the annual get-together of 1892 the gathering had swelled into the collossal figure of 75000, a thousand-fold increase. "Our God is indeed the righteous Lord Who honours His word and is Almighty. Let a whole world muster all its resources for a confrontation only God's decrees shall prevail, only His word will shine true."

The Commander of the Faithful inaugurated the first session with prayer for the success of the Movement in achieving the objectives He had been pleased to set for it, for the establishment of the supremacy of Islam and for granting the community the strength to place on a footing of respectability those who wish for us humiliation and to be enabled to quicken and sustain those who were after our blood. He ended the closing session with prayers for the emancipation of mankind from misery of sin, for grant of sight to the blind so that they may appreciate the glory of the Holy Prophet Muhammad (peace and blessings of Allah be on him) and hear the call of the Promised Messiah and for the increasing welfare of the community in all

the fields of life.

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## Spectacle of true brotherliness

The Ahmadiyya congregation presented an inspiring and heart-warming spectacle of genuine brotherly love and heartfelt fervour for the glory of faith and eagerness of prayers for the favor of Divine grace and guidance in a mood of placid assurance that only sincere faith in the compassionate nearness of God, the intercessionary role of the Holy Prophet Muhammad and truth of the Promised Messiah's mission can impart.

Referring to the tragedy of East Pakistan the Khalifa-tul-Masih said that the catastrophe had left a gaping wound. The income he said of the Sadr Anjuman had registered an incease of about 40,000 inspite of this collossal loss its total budget having exceeded by 300,000. The Anjuman, he noticed with satisfaction, had provided relief to its lower-grade employees in the shape of about 100 tons of wheat worth over rupees forty thousand free of charge in addition to a cash bonus of rupees thirty thousand, besides donations in cash and kind to other deserving cases inside and outside Rabwah, swelling the total aid in terms of money to the sum of rupees 1,63,776.

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## Fazle-Omar Foundation

The Fazle Omar Foundation, the Khalifa-tul Masih said, had property and cash donations totalling, in terms of money, Rs. 3,47,580 which through judicious investment had grown to Rs. 42,44,400. Some of the funds, he said were being employed in such a manner as to be productive of creditable results for the Movement, the central Khalifat Library that had cost over rupees 40,00,000 being one of its achievements, the Imam was pleased to note.

## Missions overseas

The missions overseas had made considerable progress during the past two years announced the Khalifa-tul Masih, 24 new

mosques had been built, 70 new communities had been founded, 34 missionaries were posted abroad, covering over 30 countries in diffirent continents, the Swahili language translation of the Holy Quran had been published, translations of the Holy Book in Swedish and Ugandian were progressing well, Spanish version of the Teachings of Islam had been printed besides many works of the Promised Messiah and of the late Khalifa-tul Masih II in French, Turkish and Spanish and 75000 copies of the Holy Quran had been published by the Idara Ishaat-i-Quran.

## Nusrat Jahan Scheme

The investment made under the Nusrat Jahan Scheme, the Khalifa-tul-Masih said, had been productive of immense returns. The reserve fund he said had a total of Rs. 58,41,105 There had been opened in African countries 16 medical centres where nearly 40,000 patients received free treatment beside over 30,00,000 patients who could afford to pay. The total cost amounted to Rs. 17,15,829, and total receipts exceeded Rs. 32,00,000. Ten secondary schools were started first and with the income from medical centres ten additional high schools had been opened recently with a total cost of Rs. 13,21,359.

The Khalifa-tul Masih plans to plough back all the proceeds and profits in the African continent for the uplift of the sons of the soil.

## Greeting with smiling faces

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Earlier on Friday 22nd December, a few days before the convention of the annual gathering the Khalifa-tul Masih observed that members had started pouring in to participate in the yearly get-together and advised the Rabwah host community to receive their brethren with smiling faces and a sense of true hospitality and with the feeling that one can never do enough for them. He said that the Holy Prophet (peace and blessings of Allah be with him) wore a constant smile according to

ahadis reports and they would do well to follow his example.

## A Promise Made true

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The Promised Messiah had foretold, the Imam said, and God had been pleased to hearten him with the promise to communicate his name to the ends of the world and to turn over to him an unending stream of visitors who will wear the roads to grooves. "Accordingly the path presents a continuing panorama of progress that the caravan of the Ahmadiyya Community is wending along. As I have already pointed out no morning dawns that does not find the movement stronger than the previous day and growing in numbers. This is the grace of Allah, the Sublime. This gathering is a sign of Divine mercies and a signet of His graces and a testimony of His love".

The Commander of the Faithful next advised the members to pray constantly and with all the heart during the days of Convention. "Those who come to Rabwah to attend the meeting have to make great sacrifices, and undergo many hardships of the journey" he observed "it was the love of the Holy Prophet (peace of Allah and His blessings be on him) and their affection for the Promised Messiah that impelled them to privations and since devotees of Allah will be gathering in very large numbers on the occasion when they will, both men and women, together bow down in humility before Him, manifold blessings will descend from heavens.

In the light of past experience it had been observed that the accommodation prepared for seating the audience had been growing insufficient every year, The Amir-ul-Momineen proposed construction of a stadium-shaped structure to provide a quarter-million seats for male members. The meeting-ground used by female members of the community also needed extended arrangements he observed and advised immediate and adequate measures in this behalf.

# "We Serve Thee Alone"

In his address on Friday 29 Fath 1351 (circa 21 December 1972) at Rabwah the Amir-ul-Mcminin observed : "In his commentary notes on the verse ایاك نعبد و ایاك نستعین the Promised Messiah (peace and grace be on him) brought out the very charming point that a servant of God is entitled to say ایاك نعبد (we seek Thy help) only when he has cultivated in himself the attitude to observe ایاك نعبد (we adore Thee alone). ایاك نعبد (We adore Thee alone) means "O our Lord Thou made us for Thy worshipful service and with the grant of spiritual faculties Thou didst provide us with all the physical resources needed for the growth and development of these faculties and we submitted to Thee our offering by putting into use to their fullest stretch the talents that Thou granted us."

Untill one makes use of the powers that Allah the Sublime has bestowed on him, he cannot say ایاك نعبد (we serve Thee alone) in the true sense. When he derives fullest benefit from all the sources granted to him by Allah the Overlord, he can then and only then make the submission "since I made proper and full use of all the powers that Thou equipped me with to become Thy slave and servant and since Thou hast inspired man with an urge and enthusiasm to move on and on, therefore the heart would not rest at one point and I feel ill at ease in a static position. Since however, after using my energies that Thou favoured me with to the limit of my capacity, it is necessary that I should have added potential to move forward, I beg Thy help (ایاك نستعین)."

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You will come across many beggars or in periods of crisis discover them in possession of big piles of hoarded money, twenty to fifty thousand rupees and yet stretching out the hand of mendicancy before their fellow-citizens in alleys and in streets. There are similar instances of many who do not make use of what they possess and yet ask God for more. A beggar stretches his hand before a man who does not know whether he really

is in need of a meal for the night or not but when a hand is stretched before God, it is stretched before one from whom nothing is hidden. God answers back "I gave Thee but thou didst not expend it in My way. Why art thou now stretching thy hand before Me. First of all qualify for the stage ایاك نعبد (we serve Thee alone). Whatever of My gifts I granted thee such as powers, talents and capacities, visible means and material gifts, wisdom and sagacity, and guidance of the Holy Quran and as a model the Noble Prophet, make the utmost use of these gifts first and then come to Me. My treasures suffer no diminiution. But Thy hand should be extended for alms only after all thy resources have been expended in My cause".

On the occasion of the current yearly gathering we said ایاك نعبد (we serve Thee alone) and at the same time we prayed ایاك نستعین (we beg Thy help). May we, O Lord be inheritors of Thy increased graces because of this prayer that Thou has taught us and made us utter again and again. May after receiving gifts of added powers from Thee we be enabled to submit worthier offerings to Thee."

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The Annual Gathering took place bringing in its wake fulsome blessings as every eye saw and every heart felt. It is over now. But it was just a stage and not the end of our journey. The next gathering will be shortly upon us. Today we collectively pray on behalf of the Community "O Our Lord ایاك نعبد (We serve Thee alone). We submitted to Thee our talents and powers to our capacity and received from Thee the mercies and blessings which are beyond computation, which every believing eye and every believing heart has witnessed. But O Lord let not this be the end, for, we crave to be still closer to Thee and receive greater measure of bliss. Therefore it is our submission today ایاك نعبد (We adore Thee alone) and till fhe next gathering ایاك نستعین (We seek Thy help). Pray grant us then much more, so that we may be able to submit to Thee more and qualify ourselves for greater blessings and be favored with these graces." Amen

A. G. S.

# In the Company of the Promised Messiah

(XIV)

*(By Ch. Ali Muhammad B.A. B.T.)*

## The Year 1897 (continued)

Some of the pious souls that joined the Ahmadiyya Movement in 1897 were :

Hazrat Maulvi Sher Ali B.A.

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**Parentage :**

Hazrat Maulvi Sher Ali was born at Adrahma, a small village in Sargodha District on November 24, 1875. He belonged to the Ranjha clan of the Jats of Sargodha district. His father, Maulvi Nizam-ud-Din, bsside being a land-lord was a man of parts, well-known for his learning, piety and the true spirit of Islam. His mother, Gauhar Bibi memorized the Holy Quran by heart, said her daily prayers regularly and was well-acquainted with theological lore.

After imparting knowledge of the three Rs Maulvi Nazim-ud-Din sent his two sons, Abdul Ali and Sher Ali to be educated at Government High School Bhera, some 20 miles from Adrahma. Sher Ali passed with credit his Entrance Examination from that school in 1895. Abdul Ali was sent to Aligarh for higher education and sher Ali joined the F.C. College, Lahore where he graduated in 1899. He made his mark in the college, his proficiency in English attracted the notice of his professors.

## Initiation into the Ahmadiyya Movement

Even as he was preparing for his Entrance Examination, Sher Ali imbibed the spirit of Ahmadiyyat in the company of

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his uncles, Maulvi Sher Muhammad and Maulvi Fazal Din and Hazrat Maulana Maulvi Noor-ud-Din of Bhera. During his college life he came to Qadian in 1897 and was initiated into the Ahmadiyya Movement at the blessed hands of the Promised Messiah (peace be on him). While a student, Maulvi Sher Ali did not enjoy sound health. It was feared he might develop T.B. but being placed under the careful treatment of Hazrat Maulvi Noor-ud-Din, an excellent physician, he was blessed with the prayers of the Promised Messiah, who advised him to drink milk copiously. He began to gain in weight and strength.

Maulvi Sher Ali Sahib took over charge of the T. I. School in 1899 and again in 1905 when it had been raised to the standard of High School. In 1910 the Maulvi Sahib was appointed managing Editor of the Review of Religions which he so ably edited for a number of years. During the thirties he acted as manager, T. I. High School Qadian, finally he was entrusted with the onerous duties of translating the Holy Quran into English a duty which he performed diligently to the end of his life. In this connection he undertook a journey to England so that he could have his translation of the Holy Quran revised by eminent English scholars. He was assisted in his work by (1) Hazrat Mirza Bashir Ahmad M.A. (2) Maulvi Abdur Rahim Dard M.A. (3) Malik Ghulam Farid M.A. who was his close and constant associate in the great work.

Hazrat Maulvi Sahib was a devout and devoted companion of the Promised Messiah (peace be on him). He was simple in his habits, manners and dress. He would invariably perform his five daily prayers in the mosque and seldom missed his mid-night prayers. He had a soft corner in his heart for all his pupils, relatives and friends. In 1924 Hazrat Khalifa-tul-Masih II appointed him as Amir of the Ahmadiyya Community of India when he proceeded to England to participate in the Wimbley Conference. He discharged his duties to the entire satisfaction of his holy Master. His Friday sermons which he so ably delivered to the

congregation lacked fluency in the beginning but soon he got over the difficulty and could vigorously press his point.

If angels walk upon the earth in human form, then Maulvi Sher Ali was certainly one of those angels. The Promised Messiah (peace be on him) says that in one of his visions he saw an angel whose name was 'Sher Ali'. In short, he was the most selfless man who walked upon the earth fully resigned to the will of God.

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He died in Lahore on November 13, 1947, soon after the sad demise of Sufi Ghulam Muhammad B.A. the Ahmadiyya Massionary to Mauritius. Their bodies were brought together to Rabwah and were entombed in the companions' enclosure of Bahishti Maqbara in 1951.

## Hafiz Ghulam Rasul of Wazirabad

(2) Hafiz Ghulam Rasul, son of Hafiz Muhammad Hussain, was born in 1854 probably at Dhirke, District Gujrat. It was in the year 1886 when he was a student of theology at Lakhoke, in the Firozepur district, that he heard the name of Hazrat Mirza Ghulam Ahmad of Qadian. Abdur Rahman, son of Hafiz Muhammad of Lakhoke was intently pouring over a book. Hafiz Sahib asked him. "What book is it you are so intently reading?" Abdur Rahman said, "It is the Barahin-i-Ahmadiyya by Mirza Ghulam Ahmad of Qadian, the Mujaddid (Reformer) of the age."

Ghulam Rasool. "What is a reformer?

Abdur Rahman. Here is the 'Mishkat'. Read the tradition

ان الله يبعث لهذه الامة على راس كل مائة من يجدد لما دينا

(God will appoint, at the head of every century one who would renovate the religion of Islam for Muslims).

Ghulam Rasul. "Whereis the Reformer?"

Abdur Rahman. "He is at Qadian, Gurdaspur district." Hafiz Ghulam Rasul made for Qadian, and met Hazrat Mirza Ghulam Ahmad the Reformer, at his house. Both dined together and had a heart to heart talk about his claim as the Mujaddid (Reformer).

Hafiz Ghulam Rasul was thoroughly convinced of the truth of Hazrat's claim as Mujaddid. He offered his hand to be initiated. But Hazrat declined on the ground that he was not yet commissioned. Hafiz Ghulam Rasool was an eye-witness to the eclipse of the sun and the moon in the month of Ramazan in 1894. He also saw that Hazrat's essay on the physicial, moral and spiritual conditions of man was unanimously declared to be superior to all other essays read at the Religious Conference, at Lahore in 1896. At long last he joined the Ahmadiyya Movement in 1897 together with his younger brother Hafiz Ghulam Muhammad and Maulvi Najm-ud-Din of Shadiwal, district Gujrat.

Hafiz Ghulam Rasul relates that one day the Promised Messiah (peace be on him) was talking to some of his friends at his house on the necessity of sending their sons to join the Ahmadiyya School. His only son, Ubaidullah, was then standing by. Hafiz Sahib just offered him for admission into the school. Hafiz Ubaidullah afterwards was sent as Ahmadiyya Muslim Missionary to Mauritius where he worked diligently for seven years. He died in Mauritius and was laid to rest there in a foreign land leaving a boy of four years and a widow, behind. Hafiz Ghulam Rasool bore the loss of his only son with patience ; he undertook a long journey in his old age to Mauritius and brought back his grandson and daughter-in-law to Qadian, India.

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Hafiz Ghulam Rasul had a charming personality. His talk was sweet, beautiful and penetrating. He recited the Holy Quran melodiously. He was a poet of no mean repute, and master of the Punjabi language. He was very well acquaninted with the mentality of womenfolk, and his appeal to them for funds for community chest invariably evoked a generons response. His prayers were heard. Qazi Abdur Rahman, a pensioner of the Sadr Anjuman Ahmadiyya, Qadian, had only a puny girl but no son. The Hafiz Sahib prayed to God to grant him a son as well. A son was born to him in due time and the boy grew

up to be a strong youth. He is now the father of two sons.

Hafiz Sahib had a house in Wazirabad. It was illegally taken possession of by his opponets. He related the incident to the Promised Messiah (peace be on him) who remarked that people sell their houses to celebrate the birth or marriage ceremony of their sons. What matter if he had lost his house in the way of God. God Almighty would give him a house better than the one he had lost. Hafiz Sahib migrated to Qadian in 1933, purchased a piece of land there and had a nice house built for himself. In 1937 he fell ill and was confined to bed till 1944 when he breathed his last. During the course of his last illness he helped his grandson, Bashir-ud-Din to memorize the Holy Quran.

He was buried in the Bahishti Maqbara at Qadian. May his soul rest in peace. Hafiz Bashir-ud-Din Uabidullah served as a missionary in Mauritius where his revered father Hafiz Ubaid ullah lies buried, the first martyr of the Ahmadiyya Community in manutins.

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## Maulvi Ghulam Nabi Misri

Maulvi Ghulam Nabi, son of MokhamDin, belonged to village Chhaurian in Patiala State. He was born in 1874. His fatheremployed a Maulvi to teach him the Holy Quran. After some time he went to Delhi to study medicine. After the death of his father he came to Ludhiana where he had his lessons in theology. He then went to Amritsar and from Amiritsar to Qadian. His rudimentary knowledge of medicine stood him in good stead. He worked as a dispenser in Hazrat Maulvi Noor-ud-Din's clinic at Qadian. So did Maulvi Ghulam Muhammad of Amritsar. Both enjoyed the confidence of their master and patron. The great physician Maulvi Noor-ud-Din was a great lover of books. He possessed a big liabrary at Qadian. He sent Maulvi Ghulam Nabi to Bhopal to copy some rare books in the state library of the Begum of Bhopal. The Maulvi Sahib did his job very diligently. But some of the books could only be found in the

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libiary at Cairo, Egypt. He proceeded to Cairo, via Karachi and Basra. From Basra he started on foot and managed to reach Cairo safe and sound. It was only then that he informed his master at Qadian of his adventure. As a rule nobody was allowed to enter the library with a pen. Maulvi Ghulam Nabi therefore took a pencil with him and copied some of the books which he needed for his master. He also attended Arabic classes in the Al-Azhar University. He preached Ahmadiyyat openly in Cairo. He learnt the Egyptian style of writing and speaking Arabic and adopted the Egyptian mode of life. He then returnad to India via Mecca about the year 1906. Hazrat Maulvi Noor-ud-Din was much pleased at his adventure. He was fixed as a teacher of Arabic and theology in the T.I. High School, Qadian and this humble writer had the privilege to be one of his pupils, in 1908. He also took classes in the Madrasa-i-Ahmadiyya, Qadian for a number of years. The greatest of his literary achievements is his translation in Arabic of the Barahin-i-Ahmadiyya, (first four parts), Fath Islam, Tauzih-i-Maram and Azala-i-Auham, works of the Promised Messiah.

Munshi Habib Ahmad of Saharanpur, U.P. visited Qadian about the year 1907. During the course of his talk with Hazrat Maulvi Noor-ud-Din, he said that he had two daughters whom he wanted to marry to two brothers so that the two girls could live in the same locality. Hazrat Maulvi Sahib said to him, "Here are my two sons, Ghulam Nabi and Ghulam Mohammad, marry your daughters to them." The gentleman consented and married his elder daughter, Sakina, to Ghulam Nabi and the younger one, Maimua, to Ghulam Muhammad.

Unfortunately the Maulvi Sahib had no issue. But the number of his pupils is to be counted in thousands. Most of them are serving Islam and Ahmadiyyat sincerely. Maulvi Ghulam Nabi died on April, 27, 1956. He was buried in the companions' enclosure of Bahishti Maqbara at Rabwah. May his soul rest in peace.

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## Maulana Ghulam Rasul of Rajeki

Maulvi Ghulam Rasul, son of Maulvi Karam Din, belonged to a venerable family of Rajeki in the district of Gujrat. His date of birth falls probably in August, 1878. After passing his primary standard of education he joined the Kunjah Vernacular Middle School in the neighbourhood. But owing to the death of his elder brother his father recalled him from the school so that he could live with his aged father at home. Maulvi Ghulam Rasul studied the Sikandar Nama, Abul Fazal and the Masnawi of Maulana Roomi with Maulvi Imam-ud-Din of Goleki, who lived some two miles from Rajeki. One day Maulvi Ghulam Rasul was having his lesson in the Masnavi when Maulvi Imam-ud-Din explained the following verse in his own way:

بشنر از نے چوں حکائت می کند  وز جدائیها شکایت می کند

(listen to the flute when it narrates the story
and complains of the pangs of separation).

Young Ghulam Rasul was not satisfied with the explanation of the word نے (the flute) as given by Maulvi Imam-ud-Din. Maulvi Ghulam Rasul writes in his autobiography (Hayat-i-Qudsi part 1, p. 16). that Maulana Roomi himself appeared to him in a vision and explained the meaning of the word نے (the flute). Some of the knotty verses of Masnavi, says Maulvi Ghulam Rasul, were often explained to him by the author himself. The word نے (the flute) means the prophet who complains of the evil doings of the people of his own times.

An insignificant incident drew his attention towards the Ahmadiyya Movement in 1897. One day Maulvi Imam-ud-Din was giving a discourse on a certain point, when a police constable entered the Mosque for his mid-day prayer. He had a book with him which Maulvi Imam-ud-Din tried to take to see what it was about. But the constable objected saying that since the book was from the pen of his spiritual master it was possible the contents of the book may not be to his liking, any improper

remark about his holy Master might lead to a scuffle. But Maulvi Imam-ud-Din assured the constable that no improper remarks would be passed by him. The constable was then satisfied with Maulvi Sahib's answer and left the book with him. The book in question was Aeena-i-Kamalat-i-Islam by the well-known author Hazrat Mirza Ghulam Ahmad (peace be on him). Maulvi Ghulam Rasool, too, happened to go through the book. He was simply charmed by the contents of the book, particularly by the Persion poems which were saturated with wonderful spritual insights. He enquired of his teacher who the author of the Book was and where he lived. On being told that the author was Mriza Ghulam Ahmad of Qadian who claimed to be the Mahdi and Messiah of the age, Maulvi Ghulam Rasul at once became convinced of the truth of his claim and wrote a letter of allegiance to the Hazrat. Maulvi Abdul Karim of Sialkot informed Maulvi Ghulam Rasul of the acceptance of his allegiance and sent him some literature about the claims of the Promised Messiah and Mahdi. After the perusal of these books he found himself altogether a changed man. Maulvi Imam-ud-Din, too, was thoroughly convinced of the truth of Hazrat's claims. Both the teacher and the pupil set out to pay a visit to Qadian. As soon as Maulvi Ghulam Rasul shook hands with his blessed Master and had a glance at his bright face he fell down at his feet and wept aloud for some time. The Hazrat fondled him gently on the head and back. After his return from Qadian Maulvi Ghulam Rasul took zealously to preaching Ahmadiyat in his nighbourhood. As years rolled by he had religious discussions with the leading Ulema of the land. He then studied Christianity and Hinduism, until he was a perfect controversialist and could challenge any and every votary of a rival religion. He was a poet of renown. His punjabi poem, "Jhok Mahdi Wali", is the most popular of all the *jhoks* current in the Punjabi literature.

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Maulvi Ghulam Rasul was well-known for his deep learning

and great piety. He served Islam and Ahmadiyyat with his pen and speech till the end of his days. He died on December 15, 1963 and was buried the following day in the companions' enclosure of the Bahishti Maqbara, Rabwah. May his soul rest in peace!

## Qazi Zahoor-ud-Din Akmal of Goleki

Qazi Zahoor-ud-Din was the son of Maulvi Imam-ud-Din of Goleki, district Gujrat. He was born on March 25, 1881 at Goleki in the Hashmite family of Pirzadas. His father, Maulvi Imam-ud-Din Faiz, spared no pains to initiate his son, Z. D. Akmal in the intricacies of religious philosophy and Islamic principles and practices. Akmal was a renowned poet of Urdu who contributed his poems to the Urdu dailies and weeklies of his time. From 1905 onwards he edited various periodicals and newspapers started by the Ahmadiyya Community at Qadian. He was a proficient journalist well acquainted with the intricacies of his profession. Hazrat Sahibzada Mirza Bashir-ud-Din Mahmud Ahmad started in 1913 Al-Fazl of which he was the editor, but Qazi Akmal was responsible for successfully running the paper under his managerial supervision. The learned Editor very generously conceded that but for Qazi Sahib's assistance it would have been physically impossible for him to run the paper successfully.

Long before Al-Fazl was started, Qazi Akmal had been the Manager of Al-Badr and assisted Hazrat Mufti Muhammad Sadiq as managing editor. His services were borrowed for the "Tashhiz-ul-Azhan" by Sahibzada Hazrat Mirza Bashir-ud-Din Mahmud Ahmad in 1906.

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His poems have been collected into a book called the نغمۂ اکمل (Naghma-i-Akmal). He was the author of a number of works in Urdu. The Zahoor-ul-Masih, the Zahoor-ul-Mahdi and the Alwah-ul-Huda are some of his best productions.

Qazi Akmal had a charming personality. His office-room

was the meeting-place of friends who visited him from morning till evening. After the partition of the country Akmal migrated to Lahore where he spent quite a few years of his life. Later he shifted to Rabwah, the new head-quarters of the Ahmadiyya Community, where he led a secluded life.

He expired on September 27, 1966 and was buried in the companions' enclosure of the Bahishti Maqbara at Rabwah. May his soul rest in peace in heaven !

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# MOON IN THE EAST

*A short biography of the late Hazrat Khalifa-tul Masih II*

**(By Nafisur-Rahman A. G. Soofi)**

## XIV

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### Dr. Zwemer Visits Qadian

The well-known American Orientalist and Christian missionary, Dr. Zwemer paid a visit to Qadian on May 28, 1924. He was taken round the central offices and then had an interview with the Khalifa-tul-Masih II. He was also given some literature of the Movement. On return from Qadian to America he gave his impressions of his visit to the Ahmadiyya Headquarters in a circular letter appealing to the Christian world to prepar well and good to meet the challenge of Ahmadiyyat which he said was strengthening "Modern Islam" in Europe and America.

In the Church Missionary of London appeared an article under his name entitled "Islam in India' in the course of which he referred to his visit to Qadian.

### The Bhera Riot

The atmosphere in Bhera was electrified as a result of the hostile feelings created by the priests against the Ahmadiyya movement. The local Ahmadies were well organized but anti-Ahmadiyya propaganda grew intense and the situation went out of control. A big crowd of non-Ahmadies armed with clubs and rocks edged towards Ahmadiyya Quarters. The un-armed Ahmadiyyas offered stiff resistance and in the ensuing melee one non-Ahmadi was fatally wounded. A whole lot of Ahmadies were involved in a court case and quite a few were sentenced to various terms of imprisonment. The prosecution case was built up without regard to truth. The non-Ahmadi priest who set the torch to the explosive

situation decamped immediately after the bloody clash and could not be traced.

The Khalifa-tul-Masih who was on way to Europe, at the time, was deeply concerned. He instructed Maulana Sher Ali telegraphically to make investigation and that if Ahmadies had provoked the incident they should be duly reprimanded and socially ostracized but that if they were innocent victims of violence every effort should be made to defend them legally. He further instructed that Ahmadi witnesses should be enjoined to speak the truth and the whole truth in their depositions.

Dr. Mufti Muhammad Sadiq, Maulvi Fazlud-Dın Attorney-at-Law and Maulvi Fazal Ilahi were assigned the task of investigation, and their finding was that the whole thing had been cooked up and a common riot been twisted into alleged aggressive provocation by the Ahmadies who it was pleaded had tresspassed into the non-Ahmadiyya quarter while the truth was the other way about. They further reported that the trouble had originated with a fanatic priest who inflammed the mob with his frenzied speeches.

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## Mission in Iran

Shahzada Abdul Majid, a scion of Afghan royalty and a devoted companion of the Promised Messiah was commissioned to initiate propagation of Ahmadiyya Movement in Iran in July 1924. He set out on his mission on July 12, with two companions, Maulvi Zahur Hussain and Maulvi Muhammad Amin, who were both assigned the task of projecting Islam in Bukhara.

The party reached Meshed on October 14, and after a week's break there the Shahibzada Abdul Majid proceeded to Tehran where he founded the first Ahmadiyya mission in the metropolis. After four years' devoted service the Sahibzada passed away in March 1928. The Khalifa-tul-Masih II was deeply grieved and in the course of his Friday sermon said" Shahibzada Abdul Majid Khan was a member of the Afghan Royalty and a descendent of King Shuja. He was extremely pure-minded and totally leaned

on God. When I made a call for workers who could dedicate their lives to propagation of faith, he responded to the call. He had some money with him at the time. He therefore offered to go at his own expense. At that time I could not send him abroad and when later it was planned to depute him, he had spent all his money but he did not give the slightest hint that he was out of funds. He continued living there in this state and did not say a word about his situation. How he had been pulling on there is anybody's guess. Once no letter came from him for a long time and when he wrote at last he said he had no money for stamps. I felt very much grieved then. It should have been ascertained from him when he was being sent out whether he had any funds or not. Then I arranged a sustenace allowance for him. The letters that have been received from there show the deep impression his spirituality had created on the hearts of the people there. A couple of days ago the news of his death on the first of Ramazan was received.

It was fortunate for Constantinople that Ayub Ansari was buried there, even so it is a blessing for Iran that God, the Most High, called there a man to Himself when those who knew him in life regarded him as a saint and who in his death received the honor of martyrdom".

Since the passing away of Shahibzada Abdul Majid a chain of missionaries have been carrying on his work in Iran. They were Sayyed Mir Mahdi Hussain, Babu Faqir Ali, Sheikh Abdul Wahid Fazil, Maulvi Sadar-ud-Din and Maulvi Abdul Khaliq.

## Literature of the Movement

The Ahmadiyya mission in Iran has published a good deal of literature in Persian which is to be found in the National Library and the National Parliament Library, Tehran University Library and the Arts College Library. The literature on Christianity and Bahaism has received great appreciation in religious circles and has been highly commended by the Iran press as a great service to Islam.

## Mission in Bukhara

Maulvi Muhammad Amin who had been sent to Bukhara in 1921, proceeded to that historic town on November 6, 1924 from Meshed. After working there for a period of two years he returned to Qadian with one convert Haji Mardan Gul of Bukhara.

## Ahmadi Missionary Jailed in Russia

Maulvi Zahur Hussain had fallen ill in Meshed soon after the party's arrival there. He was admitted to hospital where he recovered after a gruelling spell of typhoid. He wrote to the Khalifa-tul Masih II that he was still very weak, had no money and it was cold and snowing and he had no visa and neither knew the way nor the Russian language but that he had made up his mind to set forth to Bukhara firm in the conviction that the Khalifa-tul Masih's prayer would stand him in good stead.

When Maulvi Zahur Hussain crossed over to Russian territory, he was seized at Artak Railway Station and put in jail. As his fellow-prisoners listened to his message of Islam and of the advent of the Promised Messiah they rallied around him. The Russians thrust him in a solitary cell where he was strait jacketed, beaten, served pork, interrogated for long hours. Weak and famished Maulvi Zahur Hussain stood his ground. Russians tried unsuccessfully to plant in his cell forged papers surreptitiously to substantiate their charge of espoinage against their helpless victim. From Artak he was trasferred to a dark cell in Ashkabad and from there to Taskkend and finally to Moscow. In great distress he called upon Allah to appraise the Khalifa-tul Masih II of his plight so that he may do something to secure his release. While he suffered hardships in jails, the Khalifa-tul Masih II who had not heard of his whereabouts for a quite a while got deeply concerned and learned through a vision of the pitiable condition of the victim of Soviet tyranny.

Dr. Mufti Muhammad Sadiq addressed a letter to the

British Embassy at Moscow at the instance of the Khalifa-tul Masih II to use its good offices in locating the Ahmadiyya Missionary. After the passage of some time which looked like eternity to the captive, Russians set Maulvi Zahur Hussain free at Inzeli, the Black sea port of Iran.

## Two Deaths in the Family

During the year Sayyed Mir Nasir Nawab, the father-in-law of the Promised Messiah, passed away at an advanced age. The late worthy Sayyed was a tower of piety and learning. He was a warm-hearted philanthropist, a self-less social welfare worker, a high-mineded public servant, especially involved in charity work generous to the point of fault, and a spirited defender of faith and its institutions.

Another heavy loss to the Khalifa-tul Masih II and the community was the death at her young age of Sayyida Amatul Hayee, wife of the Khalifa-tul Masih II and daughter of the Khalifa-tul Masih I. The Khalifa-tul Masih II mourned the loss of his wife in the following words:

> "Womenfolk are especially indebted to my late wife. After the death of the Khalifa-tul Masih I, I had no thought of giving Quran-lessons to women. I think it a matter of immense courage on her part that the third day after the death of such a glorious father, Amatul Hayee wrote me a letter (she had not been married to me at the time) saying that the late Khalifa-tul Masih I used to give Quran lessons to womenfolk and now that God had elevated me to the Khilafat she said she was communicating to me the will of the Khalifa-tul Masih I that I should continue these lessons after his death. She requested me to carry on the work her father had been doing. It was that letter that prompted me to start Quranic classes for the benefit of womenfolk. And it was that letter that prompted in my heart the desire to marry her. If any benefit has accrued to the womenfolk

through the Quran classes, the deceased deserved the credit for this meritorious work. The truth is that the deceased was behind every move, lectures, talks, assciations and everything that concerned the uplift of womenfolk."

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## Muslim League supported

At the invitation of the Reception Committee of the Muslim League the only All India political orgnization of Indian Muslims, the Khalifa-tul Masih II who had been long solicitious for the integration of this bifurcated body, wrote out the charter of unity which was received with open hands by the League leadership ;

It said :

> The word Muslim should in the political sense denote that the claimant to this title has not renounced his faith in Islam, believes in the Holy Prophet (peace and blessings of Allah be on him and his people) and believes in the validity of the Islamic Shariat and does not believe instead in a new Shariat (law) and that a religious definition of the word which would confine one to a particularistic interpretation of faith should not apply and the only criteria should be belief in the unanimously agreed fundamentals of faith and that everyone who claimed to be a Muslim in that sense should have acecss to membership in the Muslim League.

This point was highly appreciated at the time but was publicly adopted later at the Meerut Muslim League annual session where Maulvi Shabbir Ahmad Osmani, a prominent Leaguer and religious leader, in a public speech, said that the Muslim League had embodied in its constitution the principle that one claiming to be a Muslim and professing the Kalima, the basic credo ofIslam, was eligible to its membership and that the Muslim League was not a body of jurists and that decrees of the jurists would

nevertheless stand and concluded his announcement with the remark that the said extension had been made to discriminate against those who rejected the Kalima, the first article of faith.

The Khalifa-tul Masih II continued his support of the Muslim League in many ways and quite considerably with cash. That he was deeply concerned in its consolidation as the political platform of Indian Muslims, was an open secret. Arjan Singh, the non-Muslii Editor of the Ranjin (Amritsar) wrote in his work "A visit to Qadian" : The Ahmadiyya Community supports the policy of the Muslim League.....These people have spent thousands of rupees to further the objectives of the Muslim League and have devoted all their efforts to make it a success."

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## Invitation to King Amanaullah

The Khalifa-tul Masih II had prepared an exposition of the message, teachings, prophecies and office and role of the Promised Messiah with a view to extending an invition to the King of Afghanistan to study the document and share the blessings of the Dispensation. The work was published under the title *'Invitation to the Amir'*. Since King Amanullah had executed Nimatullah Khan, the Ahmadiyya entrepreneur, in a savage manner, it was hard to stick to the original plan of sending the gift through a special emissary. The book was passed on to his father-in-law Foreign Minister Sirdar Mahmud Tarzi who was on a visit to Bombay. At the conclusion of this invitation the Khalifa-tul Masih II had appealed to the King in these words :

> "Believe the Munadi (commissioner) of God, the Excellent, and respond to the call of Islam so that you may have a share in peace. I have this day done my part which was my duty. I have communicated to you the message of God, the Most High. Now it is for you to accept it or reject it."

# The King of Afghanistan Rejected the Call

## Lahore Mosque a landmark

The growing Lahore community had no proper Mosque where it could assemble for prayers. The local Ahmadies realized the urgent need for a center of worship and a committee was formed to collect funds, to prepare the blue-print and to put under way the construction of the building and to supervise the work. Chaudhri Zafrullah Khan, Babu Abdul Hamid Auditor and Sayyed Dilawar Shah Bukhari undertook the initial task. The work of construction was completed under the day-to-day personal supervision of Hakim Muhammad Hussain Qureshi, an old and devoted companion of the Promised Messiah.

## A New school in Kathgarh

A Talim-ul-Islam Secondary School was established in KathGarh to meet the growing needs of the school-going children of the local community. Sahibzada Mirza Sharif Ahmad laid the foundation stone of the institution.

## Bahai Conspiracy Laid Bare

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The Bahai cult originating from Iran, had under the garb of Islam started subversion in the ranks of Muslims to undermine their faith in Islam. Some of its members also found their way to Qadian where posing as enthusiastic Muslims they secured positions of confidence and responsibility in the oragnization of the movement. As time passed the lid started coming off. A commission of enquiry faced the thugs with smarting evidence of doctrinal sabotage. The trio Mahfuzul-Haque Ilmi, Mehr Muhammad Khan and Master Allah Ditta made their full confession and were thrown out of the movement. The Khalifa-tul Masih II took notice of this new danger and in a series of lectures brought home the fact that Bahaism was not an off-shoot of Islam nor a school of throught within the fold of the Faith but a new religion, a threat to Islam and represented renunciation of the faith. In the fiftees,

the Government of Iran realized the dangerous role of Bahaism as a separate religion and forced its leaders to live up to the fact openly and as an independent cult totally unconncted with Islam.

## New Publicatious

Among the new publications of the Movement during the year, translatian of the Holy Quran into Gurmukhi, was a great contribution to the propagation compaign under way among the Sikh population of the Punjab.

## Debates and controversaries

Public controversaries took place as usual between the Ahmadi scholars and representatives of non-Ahmadi Muslims and Hindus at Muzaffar Nagar, Bankipur, Gillan Wali, Monghir, Miani and Kharian.

## The Annual Gathering

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At the annual meeting the Khalifa-tul Masih II enjoined upon the members the necessity and urgency of prayer and repeatedly seeking remission of sins and new strength to take to virtue from God as a continued spiritual diet without which, he said, the soul could not win its way to heavenly heights.

In a highly informative speech on *Bahaism*, the new threat to Islam, the Khalifa-tul Masih II marshalled facts drawn from original sources to explode the commonly-held myth that Bahaism was a school of Islamic thought. On the contrary, he made clear beyond any dispute, the truth that the new cult was an independent religion and that its founder Bahaullah claimed to be God and been accepted as such by his followers. In his closing address he made moving reference to the martyrdom of Nimatullah Khan and rejected the thesis that apostacy was punishable with death or stoning to death. At the end he recounted as many as thirty blessings and achievments that his journey to Europe had rolled in.

## Two more stoned to death

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General and open condemnation of the execution of Nimatullah Khan irritated the Afghan King beyond measure. On February 5, 1925, Amanullah's Government stoned publicly to death two more Ahmadies, Maulvi Halim of Charasiya and Qari Nur Ali of Kabul. When the news flashed across the world, a wave of indignation swept the press and public. Afghanistan's name was mud and its king a doodling hypocrite.

Mr. Gandhi, Maulana Muhammad Ali Jauhar, Maulana Abdul Majid Daryabadi, H. G. Wells, Sir Oliver Lodge, Sir Arthur Conin, Sir Francis Young Husband, Professor Nicholson condemned the inhuman act in vigorous language. The Civil and Military Gazette, (Lahore of February 17) the Riayasat (Delhi, of February 21). The Madras Mail, (Madras), denounced in stinging words the act of cold blood butchery only a primitive Government of dark ages could have committed :

The "Riyasat" Delhi, dated February 21, 1925 said :

> "This barbarous act of the Afghan Government is so detestable in this age that civilized world cannot but abhor it with all the vigor it can command."

## Khalifa-tul Masih Advised Pationce

When the Khalifa-tul Masih II heard the news he immediately retired to the prayer-room (the BATTUD'DUA') of the Promised Messiah and prayed to God to have mercy on the Afghan Government and to guide it to the truth. Then in an address to the community he expressed his apprehension that the future generation of Ahmadies might, in their anger, lose sight of the ethical barriers like the Christians :

> "I therefore advise the coming generations to ignore the tyrannies of these cruel people when God grants them rule and kingdom in return for our humble services. They should exercise patience as we are bearing up with patience and they should be in no

way behind us in setting the pace in moral conduct. They should rather excel us in this respect."

## Is Heresey Punishable with Death?

The Hindu camp made the Kabul tragedy an issue attributing intolerance to Islam. Shardha Nand, the Hindu religious leader said:

> "Wherever an Islamic Government will be established it will make it a law to punish heresy with death by stoning."

The Hindu Paper Parakash (March 7, 1925), commenting on the cruel execution of Ahmadies in Afghanistan rejected the view that sword was never used in the propagation of Islam and asked:

> If sword played no part in conversion to Islam, were flowers showered on Nimatullah. Or does his dead body and do the dead bodies of two other Ahmadies after him lie buried under a heap of garlands."?

Here was a new and powerful attack on Islam, in fact a renewed attack with Afghan King and his court and jurists supplying the sinews of war to the enemy. Even the *Jamiatul-Ulemai-Hind*, the All India Muslim Religious Leaders League, endorsed the inhuman act in a congratulatory message to the king of Afghanistan.

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The Khalifa-tul Masih II assigned the duty of meeting the new threat to Islam, to Maulana Sher Ali who compiled an analytical disseration on tolerance in Islam and freedom of conscience, the Muslim and non-Muslim citizens of the Islamic State were entitled to enjoy under the Holy Quran, the Holy Prophet and under the early successors (The Khulafa) of the Holy Prophet. The work received wide notice and wide appreciation.

Even the *'Zamindar'* of Lahore, a bigoted fantaic and implacable enemy of the Movement, was flushed out af its anti-Ahmadiyya burro and in its issue of 19 February, 1925 and in a frank about-turn, said:

"In this nobls Quran there is no physical punishment presribed for a heretic."

## Maulana Muhammad Ali Jauhar

In his Paper the *Hamdard* (Delhi dated February 21, 1925) the editor-proprietor M. Muhammad Ali Jauhar, a great political leader of Muslim India and a fore-front freedom-fighter, in a series of articles on the subject, declared it an act of clear injustice to treat the Ahmadies as heretics "for" he said: "they are the people of the *Kaaba*, believers [in Unity, (Tauhid) Prophethood, in Quran, in Hadith and follow the Hanafi School of jurisprudence in duties of worship and mutual dealings. They regard fasting, prayer, pilgrimage and Zakat as imperatives and observe these duties and believe the Quran as the Divine Word and the Prophet of Allah as the highest among the messengers and apostles of God."

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There were differences in interpretation among all sects and schools of thought in the world of Islam and if these differences were made the base of heresy punishable with death, then, the learned writer said, all the sects of Islam were liable to capital punishment in the opinion of one another. At the end the editor asked if such a sentence were permitted to be executed, will it not lead to unending destruction and total annihilation?

## Abdul Majid Daryabadi

Another great scholar Abdul Majid Darya Badi, in a searching article on the subject of heresy in Islam, invited answers to three important questions:—

(1) Does Islam prescribe death penalty for heresy?

(2) Are capital punishment and stoning to death synonymous?

(3) Is Ahmadiyyat heresy?

Answering the questions himself he said:

(1) There is no authority favouring capital punishment for heresy. The Holy Quran and the Holy Prophet are silent

on the subject. In fact the freedom of faith declared in the Holy Quran rejects the thesis justifying capital punishment for heresy.

Touching the crux of the problem—,the Ahmadiyyat, the writer remarked that a heretic, in the language of Holy Quran, was one who had gone back on the commands of God and the Prophst. Then he very pertinently asked "Does Ahmadiyyat rej:ct even a minor detail of the Holy Book and the Sunnah?"

It did not, he concluded.

Even Maulvi Sanaullah, the veteran opponent of the Movement, was constrained to say in the context of the Kabul massacre of Ahmadi Teacher Niamatullah Khan, in his Paper *'Ahl-i-Hadith'* (Amritsar, October, 3) :—

> "We declare openly that in this situation stoning to death is neither favored by the Quran nor the Hadith nor the Hanafia nor the Shafias chool of jurisprudence."

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# OBITUARY NOTE

Sahibzada Mirza Aziz Ahmad breathed his last after a short illness at his home at Rabwah at 10.30 p.m. Thursday 25th January at the age of 81. The deceased was the grandson and companion of the Promised Messiah and son of Sahibzada Mirza Sultan Ahmad.

The late Sahibzada, a highly educated, cultured, pious and dedicated servant of Islam retired from government service as Additional District Magistrate in the year 1945 and joined the Sadr Anjuman Ahmadiyya as an honorary volunteer. He held various positions of responsibility and trust in the community orgnization first as Secretary Public Affairs and at the end of a useful career of splendid selfless service as its Chief Secretary.

A man of many parts the decedent was highly respected for his generous treatment of his subordinates and compassion for the poor.

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Hazrat Mirza Aziz Ahmad is survived by his widow, two sons, Mirza Khurshid Ahmad, Professor T.I. College, Rabwah, and Mirza Ghulam Ahmad, Editor of the Review of Religions and five daughters and a host of grandchildren.

The Review of Religions offers its heartfelt condolences to the Amir-al-Mominin the Khalifa-tul-Masih III and the widow and children of the decedent in their bereavement. May Allah, the Sublime, be most graciously pleased to grant them patience and bless them with its fruits and favor the decedent with His pleasure. Amen!

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